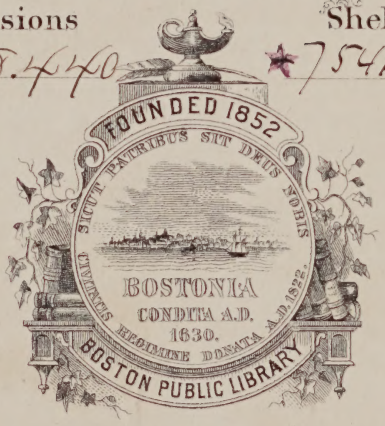
BOSTON PUBLIC LIBRARY
3 9999 08631 196 4
2520

Accessions 428.440 Shelf No. 7541.198



Received Mar. 22, 1889.

1855. 1880.

A DISCOURSE

COMMEMORATING

THE 25th ANNIVERSARY

OF THE ORGANIZATION OF

THE PARISH OF GRACE CHURCH,

NEWTON, MASS.

DELIVERED BY

THE REV. G. W. SHINN, RECTOR.

Sunday, Sept. 26, 1880.

BOSTON:
PRESS OF DAVID CLAPP & SON.
1880.

16.10 2 4455. 72

1855. 1880.

PUBLIC LIBRARY OF THE CITY OF BOSTON

A DISCOURSE

COMMEMORATING

THE 25th ANNIVERSARY

OF THE ORGANIZATION OF

THE PARISH OF GRACE CHURCH,

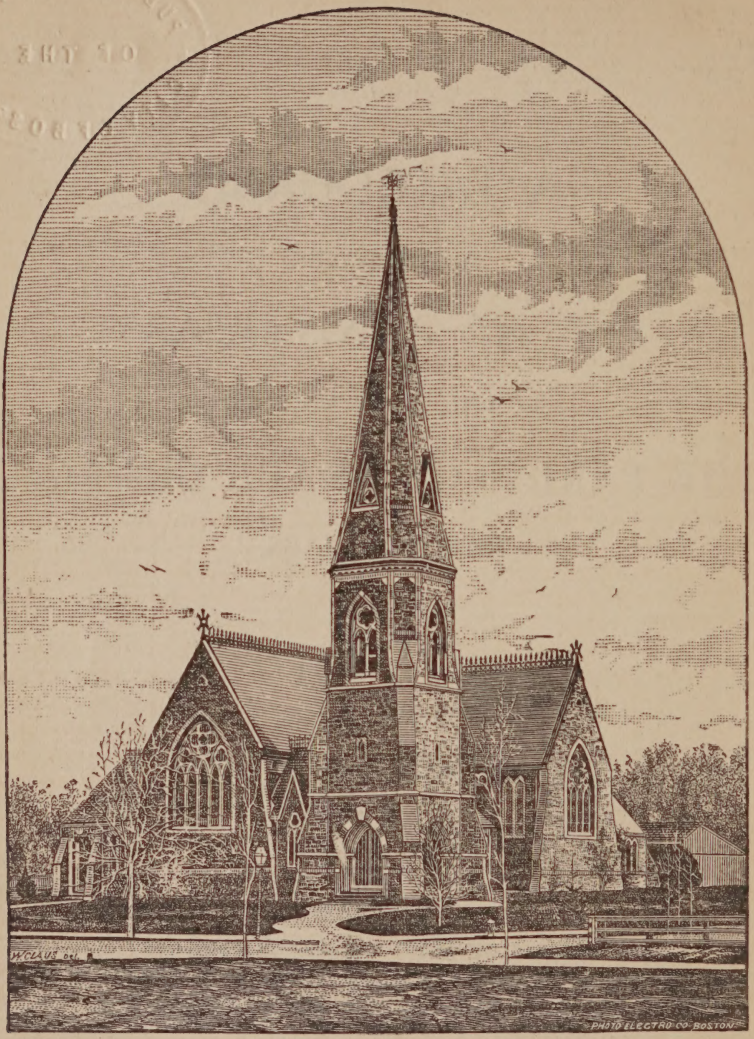
NEWTON, MASS.

DELIVERED BY

THE REV. G. W. SHINN, RECTOR.

Sunday, Sept. 26, 1880.

BOSTON:
PRESS OF DAVID CLAPP & SON.
1880.


W. CLAUS DEL.
PHOTO ELECTRO CO. BOSTON

B.H.
428.440
Mar. 22, 1889

PUBLIC LIBRARY OF THE CITY OF BOSTON

DISCOURSE.

We have assembled here to-day to celebrate the Twenty-fifth Anniversary of the organization of this Parish, and it has been made my duty to present you a sketch of the history of the Parish during the quarter of a century of its existence. I had hoped that this duty would have been performed by some one else, but as it has fallen upon me I address myself to the task very gladly, not however without some misgivings that one whose connection with the parish has been so recent may not be able to present so accurate a sketch as might others who have known it longer.

Although my special aim is to speak of the rise and progress of Grace Church, Newton, it has seemed to me to be appropriate that I should begin by tracing out something of the history of the Episcopal Church in this vicinity, and then link in with the history of our own parish some account of other efforts made for the establishment of the Episcopal Church in other parts of this city.

The popular impression is that the Pilgrims at Plymouth, and the settlers of the Massachusetts Bay Colony were the first to celebrate the worship of the Triune God on these New England shores.

The fact is that over forty years before the landing of the Pilgrims at Plymouth, the voice of a clergyman of the Church of England had been heard along the shores of Maine and the Provinces, celebrating

the rites of our holy faith. This clergyman was the chaplain of Frobisher's expedition, and accompanied the voyagers in their exploration of the coast line to the east and north of us.

As early as 1605 an English vessel in search of the northwest passage sailed up the Penobscot River in Maine, and planted a cross on the banks of that river. The following year, 1607, an association in England sent out colonists to establish a settlement on the banks of the Kennebec river. Buildings for public uses, a chapel and some cabins were erected. One of the earliest records of this colony is of their assembling to attend divine service, and to listen to a sermon by their chaplain.

The royal letter of instruction given the colonists, directed that the religion and the polity of the Church of England should be established, and it is a historical fact that thirteen years before the Pilgrims landed at Plymouth, the ritual of the English Church was used on the shores of Atkens' Bay, on the Island of Monhegan, Maine, by the Rev. Richard Seymour.

This settlement however did not become permanent. The first *permanent* colony in New England in which the English Church services were established was at Saco, in Maine. The colony began there in 1617, but did not acquire stability until 1636, when Gorges came out as Governor, and organized the first government in the limit of the present state of Maine.

The patent of this colony established the Church of England as the religion of the colony, and gave the right of nominating clergymen to the patentee.

The first regularly settled clergyman was the Rev. Richard Gibson, who came out in 1637, and stayed nearly seven years. He extended his ministrations to the settlers on Richmond's Island, the Isle of Shoals and Portsmouth. The next of these early ministers of our mother Church was the Rev. Robert Jordan, who served as an itinerant, officiating wherever he had opportunity. The territory of Maine passed by purchase into the possession of Massachusetts in 1677, and thenceforth the religious teachers encouraged were dissenters.

It was difficult, from the very beginning of the settlement of Massachusetts, for the Church of England to gain any foothold in this colony, not however because numerous efforts were not made, but because of the persistent opposition made by the Puritans.

The first English Church clergyman to settle here was the Rev. William Blackstone. He came shortly after 1620, and established himself on the promontory on which Boston was afterwards built. His farm originally covered much of the territory over which Boston subsequently extended.

It is probably not generally known that Boston was not the place first selected by the original settlers. They went to Charlestown and Dorchester, and were there a year before the party from Charlestown moved down to the edge of the Bay and founded Boston. They purchased the farm owned by Mr. Blackstone, and he removed to Rhode Island.*

The next clergyman who came to Massachusetts was the Rev. William Morrell, who arrived here with Gorges in 1623, with a commission from the English Church to exercise a kind of superintendence over the parishes and missions that might be established. He met with such opposition, however, that he stayed but a short time, and went back to England.

The majority of the colonists here were utterly unwilling to permit the church services to be conducted, although there were loyal Church of England people among them who never lost their love for the old Church.

When, however, the usurpation of Cromwell ended, and the throne of England was reëstablished by the restoration of Charles II., an order was issued to the effect that such of the colonists as desired to worship God according to the Book of Common Prayer, should do so "without incurring any penalty, reproach or disadvantage."

In 1688, under a new order of things, the Rev. Robert Radcliffe

* For other information concerning Blackstone and the early history of our Church in New England, see Preface to new edition of *Bishop White's Memoirs, A Voyage to Sagadahoc, Life of Bishop Bass,* and two articles on *Blackstone* by DeCosta in *The Churchman* for Sept., 1880.

arrived in Boston, and began his ministrations. Although bitterly opposed he maintained services for two years, and secured the erection of a place of worship where King's Chapel on Tremont street was subsequently built.

After his return to England in 1690 other clergymen came out, and by slow degrees a few parishes were organized in different parts of the State. One of the earliest of these was St. Michael's, at Marblehead, where a church building was put up in 1708. Another was at Newburyport, in 1711.

It illustrates the unfriendly feeling towards the Church in this vicinity when it is said that after the organization of three parishes in Boston no new parish in that city was organized for many years. Some new parishes were established in that time, in some of the outlying districts which have been since consolidated with that city, and some in other parts of the State.

This Commonwealth was not a field very friendly to Episcopacy, in the early times. Nor can we be entirely surprised at this when we recall some of the objects sought to be accomplished by the founders of the Commonwealth.

They came here to work out a new experiment in government, to found a State that should be utterly different from the government under which they had lived, and to develop a religious system which was the opposite of that established by law in England. The very presence of a loyal adherent of Church and Crown was distasteful to them, and equally so the presence of any one else who did not submit entirely to the peculiar views which the majority held. They cut off from them some of the very best men who had been drawn to them, and at every hazard sought to make the colony the exponent of their own views. Much has been said in praise of these men, and much in their condemnation. The facts of history compel us to admit that the attitude of the English government and the English Church towards them was far from being conciliatory or wise. It was a time when toleration was but imperfectly understood by any one, and when Episcopacy was unhappily too much associated with oppression in re-

ligion and in government. The Puritan looked upon the mother Church as harsh and unkind, and resolved to permit nothing in ceremony or usage or ritual or polity to be upheld here that bore any semblance to the English Church. Hence, as one says—"They raised no altar;—they saw in the priest nothing more than a man; ordination was no more than an approbation of an officer. The church as a place of worship was to them only a meeting-house; they dug no graves in consecrated earth, they married without a minister, and, for a time, buried their dead without a prayer." Acknowledging but a limited fealty to the crown of England, they were ready from the earliest time to resist everything they thought to be subversive of their liberties or injurious to their religious system.

Hence it was that they regarded with especial dread and animosity the attempts made at different times to secure any foothold here for the English Church, and when after persistent efforts that Church was planted in a few places, the old prejudices against its doctrines and usages were maintained with great bitterness.

The commotions that led finally to the Revolution, helped to keep alive these prejudices, and to intensify them. It took a long time before both friends and foes of Episcopacy could understand how a branch of the primitive Church could maintain its ancient polity, and preserve its life, apart from the patronage of the State.

When the Revolution had ended, and the new nation entered upon its career, the Episcopal clergy of the state came together in 1784, and passed resolutions in favor of adapting the forms of worship to the new order of things, of perpetuating the ministerial succession by Bishops, and of demonstrating the feasibility of maintaining the old Church under a republican form of government. Five years afterwards, 1789, on the 4th of June, they elected the Reverend Edward Bass, Bishop of Massachusetts and of New Hampshire. There was great delay in securing his consecration, but that important event finally took place in 1797, he having been re-elected in 1796.

The first Convention of the Diocese of Massachusetts met their Bishop in old Trinity Church, Boston, in the year 1798. It was a

very small body then, for it numbered only five clergymen and seven lay deputies.

Bishop Bass exercised the functions of the Episcopate for six years. He departed this life in 1803. He was succeeded by the Rev. Samuel Parker, D.D.

Massachusetts has had, up to the present time, five Bishops. In addition to Bishops Bass and Parker, there have been Bishops Griswold, Eastburn and Paddock.

During the Episcopate of Bishop Griswold, all the other dioceses except Connecticut were united under his charge, forming what was called *The Eastern Diocese*.

But it would exceed the time to be given to this discourse were I to trace out in any detail the slow but steady growth of the Church in Massachusetts. Its growth has been indeed slow, and for many years the old opposition to it was in full force. Sometimes indeed persons have thought it unsuited to the temper of Massachusetts people, and have regarded it as almost hopeless to develop it here into any vigorous life. But notwithstanding all discouragements it has gone on extending itself, and to-day it is an important factor in this old Commonwealth.

Leaving the more general topic of its growth among the people of Massachusetts, our attention to-day is especially directed to its growth here in Newton.

The history of the town of Newton is closely connected with the history of Boston and Cambridge.

Originally the territory of Newton was part of Cambridge, then known as the New-Town. The first settlement made here was in 1639. You can readily see how hopeless any attempt to establish the services of the Church of England here would have been in the early times, when you know that in 1678 there was a law in force in these parts, the preamble of which ran thus:—"For-as-much as it hath too often happened that through differences of opinion in several towns, and on other pretences there have been attempts made by some persons to

erect new meeting houses, although on pretence of the public worship of God on the Lord's Day, yet thereby laying foundations, if not for schism and reduction to errors and heresies, for perpetuating divisions and weakening such places where they dwell in comfortable support of the ministry orderly settled among them—for prevention thereof it is hereby ordered that no such meetings be held without the consent of the freemen." Persons attending them three times were liable to heavy forfeiture.

We are not then to look back very far for the beginning of our Church's existence in Newton. Although there were Episcopalians here before the beginning of the present century, we have no record of any attempt to organize parishes until 1811. The first parish organized was at Newton Lower Falls. Services began in the district school-house in 1811. The parish was formally organized in 1812, and incorporated in 1813.

Two acres of ground were given as a site for a church building and a parish burial ground, by Mr. Samuel Brown of Boston. The corner stone of the church was laid by the Masonic Order, Sept. 29, 1813.

There was no thought then in the minds of the church folk who assembled to witness the beginning of what was thought to be one of the most beautiful church buildings in this state, that seventy-seven years after, nearly to the very day, there would be this congregation gathered on such an occasion as this, in a building so much superior to the mother church of the district.

A noticeable fact in connection with old St. Mary's Church is that for fifty years it was the only religious edifice of any kind in that village. People of nearly every religious faith worshipped there side by side, and now their remains slumber together in the old church yard.

The rectorship of the parish was held for thirty years by the Rev. Dr. A. L. Baury. Some of you who are here to-day remember him and his fidelity to his duties.

The Newton of that day was indeed a small place in houses and in population. In 1816 there were in all about 1600 inhabitants. At Newton Corner, formerly called Angier's Corner, there were but

twenty houses, and from the site of the old elm tree opposite the Nonantum House, out Centre Street as far as the residence of the Shannon family, there were only six houses.

Indeed for many years later there were fields and farms and forests, where now are thickly clustered houses.

The Newton as we see it now, is the growth of comparatively recent years. It was for a long while a collection of small quiet villages.

No efforts were made to organize another parish for a great many years. St. Mary's, Lower Falls, and Christ Church, Waltham, were attended by zealous church folk who would not be deprived by any distance of the comfort and blessings of our hallowed liturgy. But there came a time when the increase of the number of our church people in the villages, and an increase of zeal for the Lord's work, led to several efforts to enlarge our Zion. These efforts were made in Newtonville, Watertown, Newton and Auburndale.

Early in the year 1851, more than four years before services were begun at Union Hall, Newton Corner, there were steps taken to establish our Church at Newtonville.

The Rev. John West was sent there by a Missionary Society of the Diocese in 1851, and continued to officiate for about one year. The services were at first held in the parlor of Mr. J. L. Roberts' residence, but, at the end of two months, owing to the increase of the congregation, they were transferred to Tremont Hall.

This Hall being destroyed by fire, the congregation secured the use of the district school-house, a building which has since been converted into a barn. Nothing seemed more promising than this effort at Newtonville in 1851. Before that time there were no religious services of any kind held there.

It was a field where a church building was greatly needed, and persons who were not connected with the Episcopal Church hailed gladly the prospect of having some religious privileges secured to them.

Mr. Roberts and a few others who were earnest in their love for the Church, entered into the movement quite zealously. Subscription papers were drawn up for the partial support of a clergyman, and for

the erection of a chapel. It is said that at one time subscriptions reaching nearly $4000 had been pledged to the latter purpose.

So encouraging did the movement seem that a half-acre lot was secured by Mr. Roberts, plans for a building were drawn, the cellar excavated and the walls of the foundation were partly built.

Unhappily troubles arose, prejudices were excited, and the clergyman suddenly withdrew. The whole enterprise collapsed, and there never has been a serious effort made since to revive the project for the establishment of the Church in Newtonville. The Rev. Mr. Greene officiated there on Sunday nights for several months in 1859, and the present rector of this parish held services in a room in the Masonic Hall on the Sunday nights of the Lenten season of 1876.

It ill becomes me to speak complainingly of any who have had the direction of the mission work of our Church in this Diocese in the days past, but it would seem that a little more fostering care would have given us parishes at Auburndale, West Newton and Newtonville, years and years ago, to say nothing of Watertown, where long before the Perry family opened their house for services, Mr. Sharpe and others tried to establish a mission. I cannot but express the hope that before many years we will show our appreciation of our Church by securing the erection of a chapel for occasional services in Newton Centre, at the Highlands, and in all the other centres of population in Newton, where now we are not represented by any organization.

Coming now to the history of our own parish, it is gratifying to be able to record as the first fact of especial interest that it is to the efforts of *laymen* that the parish had its rise, and quite largely to the efforts of a woman.

There was living in 1854, in the old house at the corner of Galen and William streets, just over the present line of the city of Newton, the Perry family. They were members of the Waltham parish, but being desirous that the services of our Church might be enjoyed by themselves and their neighbors, requested the Rev. Thomas F. Fales, the rector of the Waltham parish, to officiate in their house.

He complied with their request, and a number of services were held there. There are still living among us a few of the persons who made up the little congregations that worshipped God in the parlor of that house, but most of them have gone to their eternal home.

In view of the increasing interest in these services, and to secure room for more persons to attend, it was concluded to secure a hall. At that time there stood opposite the Bank, where Cole's Block has since been built, a wooden building known as Union Hall. The first story was used for stores, and the second contained a hall, seating about 300 persons. This hall was leased by the parish at a rental of $250 per year. Having exclusive use of it the parishioners fitted it up very neatly, so that it presented quite a churchly appearance. There was a platform at one end on which was the communion table, the lecturn, a pulpit and some chairs. Across the front of the platform was a chancel railing.

It would have been interesting to us who have come here in later years if a picture of the interior had been preserved, especially as the hall is no longer standing, having been consumed by fire. Although we have no picture of the interior, we have some notes of the early services held there. Mr. Perry, then a student in Harvard College, and a candidate for Holy Orders, displayed even at that day that peculiar ability which has since led to his becoming one of the Historiographers of the Church.

In a little book kept by him and now owned by the parish, there are records of a number of the services. I copy the substance of some of these notes, as they are of particular interest now at the end of this quarter of a century.

The first service in Union Hall was held on Sunday, the 20th day of May, being the Sunday after the Festival of the Ascension. The officiating clergymen were the Rev. Messrs. Fales and Greene. Mr. Greene read prayers, and Mr. Fales preached the sermon. There were one hundred and fifteen persons present.

The next Sunday, May 27, the Rev. L. R. Dickenson read the prayers, and the Rev. Dr. Stone preached. There were three hundred present.

June 3d, the Rev. Mr. Fales read the prayers, and the Rev. Mr. Greene preached. One hundred and twenty-five were present.

July 1st was a very hot day, the thermometer marked 94° in the shade. Rev. Dr. Alexander H. Vinton preached. Two hundred and seventy-five present.

Aug. 19th, Bishop Stevens preached. Three hundred were present.

Here follows a record of the first burial in the parish, the deceased person being the infant daughter of Mr. William Claggett.

Oct. 7th. The Sunday School was organized. There were twenty-one scholars and six teachers present. The teachers were Mrs. C. W. Perry, Mrs. M. B. Graves, Miss Mary B. Wilkins, Miss Lilla M. Hobbs, Mr. J. E. Butts, Jr., and Mr. W. S. Perry.

Nov. 25th, the first confirmation was held by Bishop Eastburn. The persons confirmed were James Gourlie, George Linder, Matilda Linder, E. P. Bancroft and Clara E. Bancroft.

On Christmas Day, 1855, the morning prayer was said for the first time, and the Holy Communion was first celebrated.

The Rev. John Cotton Smith, then assistant minister of Trinity Church, Boston, preached and celebrated the communion. The persons who received this sacrament on that day were Messrs. Linder, Bancroft, Gourlie, Butts, Braman, Graves, Perry and Hubbard; Mrs. Perry, Mrs. Johnson, Mrs. Gourlie, Mrs. Graves, Mrs. Crane, Mrs. Butts and Mrs. Guild; and the Misses Crocker, Hobbs and Stevens. Nineteen in all.

The vessels used for the communion were borrowed from the Unitarian Society of Newton Corner.

These extracts from this little record book show how vigorously the parish was carried on, and what interest the services created.

It has been said by persons who have identified themselves with new missions, and with the beginnings of parishes, that there is a period of peculiar earnestness and enjoyment in those early days that is almost unequalled in the later stages of parish history. Every one then is filled with zeal. All are acquainted with those who come. New comers are warmly welcomed. Every one's efforts are eagerly accepted. There is warmth in the worship, and directness in the work.

All of this is certainly true as to the early period of this parish's history, and there are those among us who remember with great pleasure the services and the work associated with Union Hall.

It was not very long after the services were begun that the faith of those who inaugurated them grew strong enough to prompt the organization of a Parish, and so a meeting was called for the 27th day of September, 1855.

The measures thought to be necessary were taken, and the Parish of Grace Church, Newton Corner, came into existence.

The first election for Wardens and Vestrymen resulted as follows:

Wardens.

GEORGE LINDER, EDWARD P. BANCROFT.

Clerk.

WILLIAM STEVENS PERRY.

Vestrymen.

STEPHEN PERRY, THOMAS SMALLWOOD,
GEORGE A. HICKS, NICHOLAS JOHNSON,
J. G. BRAMAN, JAMES E. BUTTS,
JAMES GOURLIE.

Of these ten persons nearly all have passed into another world.

One of the ten has been elevated to the highest office in the Church of Christ, and this parish has the honor of seeing its first clerk, William Stevens Perry, serving in the Episcopate. His early zeal for the cause of Christ shown here has never failed, and in every position he has since occupied—whether as Rector of a thriving parish, Secretary of the General Convention, President of Hobart College, and a Bishop in the Church—he has done earnestly and with fidelity whatever his hands found to do.

The two Wardens first elected are at rest. Their memories are

perpetuated in this new structure by these beautiful windows, and by the pulpit and organ, the gifts of the families and friends of the men who helped lay the foundations of the good work which we are permitted to carry on.

Not long ago we carried to his burial one of the oldest of these our first vestrymen, Mr. Thomas Smallwood. Most of us remember the venerable man with whitened hair, so constantly with us in public worship, and whose gentle life and genial spirit were a perpetual benediction.

Another of the first vestry has carried with him to another neighborhood the zeal he showed here, and has through God's blessing been made the means of building up a mission in the interior of Pennsylvania. I refer to Mr. J. E. Butts, the son-in-law of Mr. Stephen Perry.

One of the first acts of the new vestry was to extend a call to a clergyman to become the Rector of the new parish.

Their minds very naturally turned to the Rev. Mr. Fales, who had so often officiated for them, and who had so won their affection and esteem. The call was extended in due form and carefully considered, but it seemed to Mr. Fales that his duty was to stay at Waltham, and he declined the call. But although thus deciding not to become the rector of the parish, he has always been its steadfast friend, and for the past twenty-five years has not ceased to show his interest in the parish that asked him to become its first rector; and the parish itself in every way possible has shown him in what high esteem he has ever been held. When in 1872 the corner stone of this new church was laid, the honor of laying it was tendered him.

In their letter to Mr. Fales extending the call, the first Vestry said:— "We are well aware that we are young and weak, that our future seems uncertain, that our bark is but barely launched, and that many are the hindrances to our progress yet to be surmounted and overcome. But, Rev. Sir, we also feel that there are encouragements both for you and for us. Through God's blessing we are now, though young, full of

strength, and with His blessing on our further labors we feel that the question of our ultimate success admits of no doubt. At least all that earnest hearts and willing hands can do we are ready to do for the establishment of our Church."

But Mr. Fales decided to remain in Waltham, notwithstanding their earnest and repeated calls.

Upon receiving Mr. Fales's declination of the rectorship it was decided by the Vestry to offer it to the Rev. J. S. C. Greene, who was then officiating as an assistant to the Rev. Mr. Fales in Waltham, and who had occasionally officiated here. The call was accepted, and the new rector entered upon the charge of the parish on the 10th of February, 1856. Mr. Greene's history is an interesting one, and deserves especial note in this discourse.

He was the son of Mr. Gardner Greene, of Boston, whose estate included what is now known as Pemberton Square. The family was one of great wealth and prominence in that city at that day. This son, Copley, as he was usually called, received a thorough education. He entered Harvard College when he was 16 years old, and graduated in 1828 from that institution in the class that included Dr. Bowditch and the Hon. Robert C. Winthrop. After graduating from College he entered the medical department of Harvard and took a full course of study. He received his degree as Doctor of Medicine in 1831. Shortly after this he went to France, where he continued his medical and surgical studies in one of the then famous French Colleges.

But although he had thus thoroughly qualified himself to be a physician, he never entered upon the practice of medicine, but spent much of his time in foreign travel and in such studies as he fancied. He mastered the sciences of Botany and Entomology. One of his early friends declared that he was a thoroughly well read scholar in all the science of that period, and in addition had made great progress in other branches of a liberal education.

More than forty years ago Mr. Greene became the owner of the property near Waltham, known as the Governor Gore estate, then considered one of the most beautiful properties in the State. The

old house is still standing, and is so solidly constructed that it promises to outlast this generation. There Mr. Greene came with his first wife, little knowing that he was to meet there the affliction that would give an entirely different tone to his life.

In the midst of his easy, luxurious, careless life the hand of affliction touched him. His wife was smitten with fatal illness, and passed away. The ease-loving man found himself in the presence of this great sorrow without the supports that religion alone can give, and his suffering was intense.

But who can trace the mysterious working of Divine Providence?

The sorrow that was so grievous and which he met so unwillingly was God's great blessing to him, for although it crushed him to the earth it led him to serious reflection, and the Spirit revealed to him in those hours of thoughtfulness the danger of living without God in the world.

He repented, he turned humbly to Christ for salvation. He was a changed man, and resolved that thenceforth he would so live in the years to come that he would not have the same regrets concerning them that he had as to his early years. His conversion was so marked as to be evident to all who knew him. Happily for him at this time he had the counsel of Bishop Eastburn, who became his true helper and encouraged his efforts to lead a Christian life.

At that time, there being no Episcopal Church in Waltham, Mr. Greene used to drive in to Boston to assist in the Sunday School work and to attend the services at old Trinity Church. When the parish at Waltham was organized, he transferred his interest to the new work there, and became its most generous and zealous benefactor. He was an earnest helper, acting as Sunday School teacher, lay-reader and visitor among the poor.

The call to still higher usefulness came in the shape of his second great sorrow. He had married again, but this second wife was soon called away from him by death. This new sorrow turned his attention to the sacred ministry. He recognized this affliction as another call from the Lord, and resolved to qualify himself for the duties of an

evangelist and pastor. He was now a man over 40 years of age, but selling his property at Waltham he removed to Andover, and entered himself as a student in the Seminary there for the study of theology. His Sundays were spent at Waltham in useful work.

He was admitted to the Diaconate in the year 1855.

After spending some time as an assistant to the Rev. Mr. Fales he was called here, and upon accepting the call was made a Priest on the 24th of February, 1856, being ordained by Bishop Eastburn in the Church at Waltham.

It is difficult for a stranger to present any very accurate analysis of the character of Mr. Greene; and no one should think of him and his work without remembering that he began his active Christian career only when comparatively advanced in years, and that his ministry did not begin until he was about 45 years old.

We are to think of him as he thought of himself and as he described himself—a brand plucked from the burning.

One of his most prominent traits was his great severity towards himself, and this severity led him to great positiveness in rebuking everything that seemed to him like worldliness, and sometimes indeed to severe judgments of those who did not accept his sober views of life and living.

He lived, too, at a time when partizan feeling was strong in the Church, and he became an uncompromising advocate of one school of thought.

The comprehensive spirit of our Church was not then understood as we understand it to-day, and Mr. Greene regarded it as his sacred duty to banish all views that were not in accordance with the school of thought which he favored.

But deep down beneath all else was his warm sympathy for men, and an exquisite tenderness that made it impossible for him to turn away from suffering. He would help the wretched wherever they were, and so well known was his charitable spirit that we may apply to him Goldsmith's words from "The Village Pastor"—

> "His house was known to all the vagrant train,
> He chid their wanderings, but relieved their pain."

I do not wonder at the attachment of so many to him, nor do I wonder that there should have been differences of opinion.

He was too positive a man to conciliate those who differed from his views, but he was also so good a man that no one ever could think his intensity of spirit aimed at anything else than their welfare. Those who knew him best loved him most, and those who saw most of his inner life gave him their fullest confidence.

His ministry here lasted about nine years, and this was his first and only parish.

After leaving Newton he removed to Longwood, and although he occasionally officiated in different churches a nervous affection at length rendered it unsafe for him to enter the chancel. He spent the closing part of his life at his home in Longwood, and entered upon his rest July 6th, 1872.

It is a touching fact that the last entry in the Journal of Bishop Eastburn is his record of the funeral of his friend the Rev. Mr. Greene. In a few weeks the Bishop followed his greatly loved presbyter into Paradise.

Shortly after the commencement of Mr. Greene's ministry here it was found that there had been some failure on the part of the parish to comply with certain legal technicalities in effecting an organization, and fearing lest some complications might ensue when the parish began to hold property, it was concluded to organize afresh and in the form required by law. This was done on the 24th of March, 1856.

About two years after the organization of Grace Church parish, the Rev. N. G. Allen began services at Auburndale, in a hall which was rented for the purpose. There was for a time every prospect of success. The hall was neatly fitted up, good numbers of people came to the services, and at one time twenty-five communicants were connected with the parish.

Mr. Allen's report to the Convention of 1861 stated that there had already been 12 baptisms and that the Sunday School numbered 33 children. In March, 1859, Bishop Eastburn confirmed four persons.

St. Paul's parish, Auburndale, continued however only four and a half years. It began in 1859 and ended April, 1862. During that period the baptisms numbered 28, and the number confirmed was 13. It was really too important an undertaking to be given up, but active people who had contributed to the support of the clergyman moved away, there were various hindrances, and the parish came to an end.

No effort was made to revive the services in Auburndale until 1877, a period of fifteen years. In the meantime a new parish was organized in West Newton, and services were held in what is known there as "The Village Hall." They were continued for about six years, being commenced July 16, 1871, and were transferred to the Chapel of Lasell Seminary, Auburndale, in 1877.

And now it seems that there is really a prospect of our having a successful parish in the place where there has been this long delay of twenty-three years.

I need say but little of the experiment at West Newton. The Parish of the Messiah was not successful. There was a great deal of hard work done by the rectors and by the people during those six years, but it seemed to come to nothing. When the services were finally transferred to Auburndale, the parish became known as "The Church of the Messiah, West Newton and Auburndale."

In the early part of Mr. Greene's ministry here in Newton, Grace Church acquired the property at the corner of Washington and Hovey streets.

In a letter of his, dated Sept. 1, 1856, he proposed to the Vestry that if they would purchase land for parish purposes he would build a Rectory at his own expense.

After looking at various sites, including one on Galen street, just above the Nonantum House, they concluded to buy the Washington street property, containing 45,470 feet, at an expense of $4,570. The money for this purchase was contributed by different persons from time to time, not all at once. At the Easter meeting, April 13, 1857, a report was made that the ladies had given $904.50 towards the land.

The Rectory when completed was formally deeded by Mr. Greene to the parish, and was used by all the rectors in succession except the present one.

The corner stone of the new Chapel was laid May 25, 1858, and the building cost when completed $4,000. The school-house which was added to the rear of the chapel was built by Mr. Greene at his own expense. In the records of the Vestry there appears a minute made by the clerk to the effect that the Easter services of 1863 were made all the more delightful because on that day the new organ was used for the first time. The Chapel continued in use regularly until Advent Sunday, 1873, when the services were transferred to the new church.

These old buildings were some time afterwards sold at auction and removed to Watertown by the purchaser. They would have been reërected by the side of this new church but for the seeming impossibility of getting them through the narrow streets, and because the parish hoped to erect before this a stone chapel corresponding in design with the church. The Rectory was sold for an Orphanage.

After Mr. Greene vacated the rectorship, a call was extended to the Rev. R. F. Alsop, then the Rector of St. John's Church, Framingham, but the call was declined.

The next person called was the Rev. P. H. Steenstra, who had just before left the Baptist body, and had become a minister in this Church. Mr. Steenstra accepted the call, and entered upon his duties on All Saints' Day, 1864. My space, however, will not permit me to say much concerning Mr. Steenstra and the other persons who have filled the rectorship. The succession has been as follows:

The Rev. P. H. Steenstra, from Nov. 1, 1864.
The Rev. H. C. Mayer, from Aug. 8, 1869.
The Rev. J. C. Jenckes, from July 1, 1872.
The Rev. G. W. Shinn, from Jan. 1, 1875, to the present time.

For some time the Chapel was quite large enough to accommodate the needs of the parish, but about ten or twelve years ago Newton took a rapid stride forward. Strangers began to settle here, attracted by the beauty and the healthfulness of the place, and among them were

many church folk who threw themselves earnestly into the work of the parish. The building became too small to hold the worshippers, and it was felt to be imperatively necessary to erect a new church.

At first there was no other thought than to put the new building on the lot owned by the parish at the corner of Washington and Hovey streets, but the annoyance occasioned by the nearness of the railroad and other considerations led to the securing of the present location. This location was then very different in appearance from what we see to-day. The land was low, and the present Eldredge street was not cut through. A plot containing 134,000 feet was bought in September, 1871, at a cost of 15 cents per foot. It extended from Church street to Vernon street, and required the transfer of almost innumerable loads of earth to bring it up to the present grade.

A building committee, consisting of the Vestry and three members of the congregation, was appointed, to secure plans and superintend the erection of a suitable building.

There was some diversity of opinion as to the matter of the plans, but finally those drawn by Mr. A. R. Esty were accepted, and contracts for the building were given out.

The original estimate of expense of a new church was $39,850. This was finally increased by certain changes to $50,800. This latter estimate did not contemplate the completion of the spire, and still further changes which were made from time to time.

Like most building operations the final cost greatly exceeded the original estimates, so that when the building was completed there had been expended $89,166. $15,669 were spent in the construction of the stone spire, and $5,450 in additions made in the form of memorial gifts and improvements of the interior.

The land stood the parish in about $11,000. The land account, the building expense, and the interest on the unpaid balance, have brought the cost of all as it stands to-day to over $105,000, nearly two and a half times the sum thought of when the parish first embarked in this building enterprise.

I do not deem it necessary for me to recount the different steps by which this great work went along, nor to describe in detail the beautiful building that stands here, itself a teacher of the truths of our holy religion.

The building committee have, with scrupulous care, preserved a record of their proceedings, and have registered in their book the name of every workman who had anything to do with the construction of this edifice, from the humblest day laborer who carried the hod to the most skilled artizans who had charge of the decorations.

The laying of its corner stone only fourteen years after the laying of the corner stone of the Chapel, shows the great strides the parish had taken, and bore testimony to God's benediction.

It is of interest to recount here that on the day appointed for the laying the corner stone, the clergy, assembling at the residence of Mr. T. S. Mandell, were received at the site of the building by the wardens and vestry, prayers were offered by the Rev. Dr. Stone, the notice of the deposits was made by the senior warden, Mr. E. F. Waters, the venerable Dr. Wells offered other prayers, the Rev. Mr. Fales made the address and laid the stone in place, and the then rector, the Rev. Mr. Jenckes, closed the service.

I know that statistics are not always interesting, and that they do not always make the best history, but I want to recite for you some figures that will serve to indicate the progress of the parish.

From 1855 to 1860 the summary is as follows:

Baptisms,	78	Marriages,	4
Confirmations,	57	Burials,	18

Contributions for all purposes, including current expenses, rector's salary, missions and charities, $12,882.

To these contributions should be added Mr. Greene's gifts of the Rectory and school-house, costing about $10,000, making the total contributions for the first five years, $22,882.00.

From 1860 to Easter 1870:

Baptisms,	110	Marriages,	39
Confirmations,	50	Burials,	61

Contributions, $28,105.83.

From 1870 to the present date 1880:

Baptisms,	190	Marriages,	32
Confirmations,	109	Burials,	72

Contributions from 1870 to Easter 1880, $145,098.48.

From Easter 1880 to the present date, not including to-day's offertory, about $4,000.00.

Total from 1870 to date, $149,089.48.

The grand totals for twenty-five years are as follows:

Baptisms,	378	Marriages,	75
Confirmations,	216	Burials,	151

Contributions, about $201.086.

I will be compelled to omit interesting facts pertaining to many who labored much here in the Lord. I would like to tell you how they aided in developing this parish to its present point of prosperity. And if it were befitting to speak of living persons, still helping, I might go on and lengthen my story still more.

Happily for me we are to have with us this evening some who have been your rectors, and who will recount portions of this history which I leave untouched.

But I would not be a faithful historian if I were to convey the impression that all of these twenty-five years have been years of peace and prosperity. This parish has had its difficulties, and there have been times when differences of opinion have been permitted to mar friendliness.

During portions of its existence the parish has known something of partizan strifes, and there have been occasional contests over matters and measures that have led to wounded spirits and to temporary alienations.

But where is the congregation that has not had these seasons of trial ? Perhaps the circumstances may have varied, but there can be no review of twenty-five years of the history of any parish without finding some evidences of discord and discontent.

This parish has had the peculiarity of being made up of people of very positive views trained in very different ways. It is its peculiarity to-day, and there is nothing but the broadest toleration of differing opinions, and the most sincere determination to regard the glory of God as the one great end of our association, that can preserve the harmony that now, thank God, prevails.

And with reference to all past differences I cannot but think our position now is like that of men who have toiled up a high place, each one thinking his own path the best, until as they ascend they find they have grown nearer together.

May we have the grace to keep out of the low lands where fogs obscure our view of each other, and climb still higher, where in greater nearness to God we will find as christian brethren greater nearness to each other.

I conclude this discourse with some general reflections suggested by this review of the past quarter of a century.

Considering the many peculiar difficulties in the way of planting and developing our Church in Massachusetts, the history of this parish is singularly interesting and encouraging. Other forms of religion have always been much more popular in this region, and it is only within comparatively recent years that bitter prejudices have died away, and our position has been even partially understood. Prejudices still remain, and we are still misunderstood, but there never has been a period when the Episcopal Church has stood so well in the estimation of our religious friends outside of it as now, nor when there has been so much inquiry as to its doctrines and usages.

With charity towards all Christian people, and with no desire or effort to interfere with their rightful liberty, congregations of Episcopalians have worshipped the Lord here, for a quarter of a century, with holy rites and usages derived from the primitive Church, and have professed the faith once delivered to the saints. They have held the evangelic truth with apostolic order, not because it was popular to do so, but because they were convinced that thus the best religious blessings could be secured to themselves and to all about them.

We, Episcopalians, are often accused of narrowness, bigotry and exclusiveness, but no one will ever make such charges who appreciates the importance of clinging to the Christian faith in its integrity, and of preserving that outward order by which its integrity is to be maintained.

There is always the temptation to modify Christian doctrines to suit the temper of the age, and thus to drift away into error. It seems to be the peculiar mission of this Church, to declare that the Gospel of Christ is incapable of change or addition or improvement.

Thus it has always professed its belief in the articles of the Christian Faith as contained in the Apostles' Creed; it has maintained those forms of sound words in public worship by which these articles have been turned into devotional utterances; and it has retained that order of Church government which existed in the Apostles' time.

Surely the day will come when men will see more clearly than they do now that the greatest safeguard against error and infidelity and vice, is to cling to the simplest and purest form of Christianity, as it existed in the days of those who lived nearest our Lord's earthly life. No elaborate definitions of doctrines, no attempts at improvements in church organization, no efforts to cut and trim and twist religion to suit any one's fancies—nothing of these—but steadfast faith in the Son of God, and obedience to His will.

In so far as this parish has aided men to receive the Gospel of Christ, to live holy lives, to preserve the ancient faith and to transmit it to others, it has been fulfilling a most noble mission.

May God's benediction be upon the parish in the time to come, that it may be a still greater blessing to the community in which it is planted, and a faithful witness for the Truth.

(Nov., 1887, 20,000)

BOSTON PUBLIC LIBRARY.

One volume allowed at a time, and obtained only by card; to be kept 14 days (or seven days in the case of fiction and juvenile books published within one year) without fine; not to be renewed; to be reclaimed by messenger after 21 days, who will collect 20 cents besides fine of 2 cents a day, including Sundays and holidays; not to be lent out of the borrower's household, and not to be transferred; to be returned at this Hall.

Borrowers finding this book mutilated or unwarrantably defaced, are expected to report it; and also any undue delay in the delivery of books.